THE PACIFIC

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Reading Room

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PACIFIC
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THE MASTERPIECE.

Year in, year out, he wrought,
Arduous of himself taught;
From far and near, from deep and high,
His learning got.

Each work in prayer he brought,
"Lord, let my work lack naught!"
Still love and toil, desire and sigh
Availeth not.

One day in play he wrought
A little thing unthought,
So, 'neath his hand did beauty lie!
It came unsought.

—Grace Norton.

THE PACIFIC

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2716 Hillegass Ave., Berkeley.

PRESBYTERIAN AND CONGREGATIONAL COMITY.

The Interior, a leading Presbyterian paper, published in Chicago, comments as follows on a recent note in The Pacific:

"The Pacific, an organ of Congregationalism, publised at San Francisco, acknowledges advances for comity from the Oakland Presbytery to the Bay Association of Congregationalists, and thinks a joint committee would be a good thing. But it complains that the Presbyterians want to help lock the door after they have stolen the horse. There ought to have been a committee on comity, The Pacific insists, before the Presbyterians organized churches in Piedmont and North Berkeley. The Interior naturally doesn't know a thing about these specific instances, but it does know that sometimes presbyters, for the sake of keeping peace with local groups, have acquiesced in certain organizations that they suspected were needless, and then by promoting comity measures have undertaken to defend themselves against being put in the same embarrassment again. Perchance the members of Oakland Presbytery are not so inconsistent as they appear to The Pacific."

Since the note thus commented on was printed in The Pacific we have learned that the feeling on the part of North Berkeley Congregationalists was not so much against the organization of a Presbyterian church as it was against the way in which the minister who led in the work endeavored to secure members—attempting by the most persistent personal solicitation to bring into the new organization not only all the Congregationalists who had ever had any Presbyterian affiliation, but also those whose ancestors had been Presbyterians. And a few homes, we are told, that had only Congregational ancestry, were entered.

We do not believe that there was any need for a Presbyterian church in North Berkeley. The demand there has been, as it is widely, not for more churches, but for better churches. It will be a long time before the churches in that part of the city of Berkeley will be able to minister to the people as churches ought in this day and age of the world. For instance, good music is a very important feature in a church service today. Concentration rather than segregation of forces places churches nearer that desirable goal. Frequently we hear people affiliated with small and weak churches express a longing to have all the time such music as they hear when occasionally they go to such a church as the First Congregational of Oakland, or the First of Berkeley, or the First of San Francisco. It is high time for the religious denominations to recognize the fact that they cannot very much longer carry on successful work as they have in the past. Back alley methods of entering a community and of conducting religious work no longer win. Churches nowadays should be established as business men establish a business.

All possible wisdom should be exercised in the choice of a location and into the work should be poured great effort and much money. Because this is not done, and cannot be done, under the present denominational competition, many churches have only a struggling existence, and many cease finally to contiuue in existence.

The interests of the Kingdom here on the Pacific coast demand such comity regulations as will prevent all wasteful competitive work. We hope for comity not only with Oakland Presbytery but with every presbytery on the coast and with every denomination.

MAYFLOWER CHURCH AT PACIFIC GROVE.

Its House of Worship Burned.

The members of Mayflower Congregational Church of Pacific Grove have the deep sympathy of all Congregationalists who have heard of their great loss in the burning of their church building in the early morning of March the 17th. The handsome and commodious structure, which with its furnishings represented an expenditure of nearly $30,000, was the result of great consecration and self-denial on the part of many of the members who have been identified with the church for many years. The main building was erected in 1893. In December, 1908, an annex costing about $8000 was dedicated, and last year a pipe organ was installed at an expense of $3,000.

Of course the church will be rebuilt, but it is very unfortunate that the insurance amounted to only $9.500.

Mayflower Church has done an excellent work in Pacific Grove. Hundreds of people from different parts of the state have shared in its service and helpfulness as they have tarried for a time at this seaside resort. Dollars from various parts of the country went into the building that has been destroyed, and undoubtedly the sympathy now flowing that way will have its practical side, and many have delight in helping to arise there again the walls of an adequate house of worship.

No other church in this part of California ministers so much to Californians in general as Mayflower.

While in the office of The Pacific there is great sadness because of the loss sustained by these devoted people, we feel confident that the calamity will be met and the difficulties solved with that God-given courage that has characterized the consecrated little church from its beginning.

But, Congregationalists widely should remember that a church located at such a summer resort as Pacific Grove is in an especial sense a fellowship church.

CHRONICLE AND COMMENT.

A New Haven correspondent of the New York Post reports Lyman Abbott as the favoriate college preacher.

Stanford University now has a lectureship on Immortality, Human Conduct and Human Destiny, endowed recently by Mr. and Mrs. F. W. West of Seattle as a memorial of their son Raymond F. West, once a student in the University.

Some of the regulations of the Carnegie Foundation for the Advancement of Teaching, relating to pensions are are rather disconcerting. A teacher in an accredited university cannot retire on a pension until he reaches the age of sixty-five unless he retires under the disability clause. A Columbia University teacher is of opinion that the Foundation will accomplish one kind of advancement—that of the age of full professors still in the harness; in other words that the faculties of the future will be filled with ageing and aged men clinging to their jobs in an endurance test against time.

A recent news item from Constantinople states that the government students at the American College for Girls attended at the Dar-ul-Monalimat Normal School a lecture on "individualism," by Madame Salih Bey, wife of the secretary of the bureau of public instruction in Turkey. Under Abdul Hamid, neither the appearance in public of Turkish students in the tcharshaf (veil) accompanied by European instructors, nor such a representative gathering of women, would have been possible. But a constitutional regime and the pronunciamento of the Young Turks that they regard the education of their women as one of the pressing demands of the empire, have resulted in a general striving for enlightenment.

The New York "Churchman," the organ of the Protestant Episcopal Church, expresses the opinion that the interdenominational character of the Laymen's Missionary Movement is at the root of its success. "In the present divided state of christendom, no church of whatever denomination makes, or can make, such a demand upon all men. The failure of every effort in the separated communions of christendom to arouse laymen in any universal sense is a historic demonstration of the impossibility of a section of Christendom representing itself as, or of its representing in fact, the whole of christednom. The appeal of the laymen's movement is based upon the absolute universality of the Incarnation, the Atonement, and the Resurrection. Men are, therefore, being led to realize their absolute oneness with all men in Christ, whether they have heard or are yet to hear the good news of their salvation in Christ, or are yet incorporated into the Body of Christ."

The Women's Municipal League of New York City is working for a house of detention for women awaiting trial, sentence, or investigation. One of the leaders in the movement says: "We want to do away with our present system of dealing with crime. The system that crushes the criminal, body and soul, and leaves no course open but a return to crime, is utterly insane, not only from the point of view of the criminal, but from that of society as well. Nothing could be more abominable than our present practice of shutting up young girls and first offenders in filthy cells along with hardened criminals of the worst type. What we aim to accomplish is the establishing of a city institution along the lines of Waverly House, the probation home. Waverly House accommodates only twenty-five girls, however, and is of course used only for the younger girls whose cases are exceptional. But our municipal lodging house would take the place of the Tombs, at least for all but the most serious charges or the most hardened criminals. People should realize what can be accomplished toward the reformation even of old offenders by ordinary human precaution not to shut the door of right living to them. A trip to the Bedford Reformatory or to the New York Training School will convince any one that there is something to be done actually and permanently to help these women. Public opinion should be trained to optimism on this subject."

MEN AND THE KINGDOM.

W. N. Burr.

Just home from the great "Laymen's Movement" convention in Los Angeles. Sixteen hundred men at the opening banquet, and a very large registration, which was required for admittance to the sessions of the convention. The morning after the banquet I stood at the entrance of the First Methodist church for a few moments looking on while men by the scores sought admission. There was no running the gauntlet of the company of vigilant ushers, without the convention badge to denote registration at one dollar a man.

"Have you registered?" every badgeless man was asked, and there were numbers of them. "The registration office is just across the street;" and across the street the unregistered was obliged to go, pay his dollar and get his credentials, before he could get into the "Missionary meeting;" and so far as I saw every man went cheerfully, as if a "missionary meeting" were something quite as well worth a dollar as an "aviation meet," or a "tournament of roses chariot race."

Once inside the great auditorium it was an inspiration to see every pew packed with men, sitting shoulder to shoulder, intent upon the world's evangelization. If perchance a pessimist were present, he must have found himself up against the most strenuous task of his life, to hold his pessimism under the pressure of that Kingdom convention. Sometimes it almost seemed as if the Kingdom glory were fully upon us; and it never seemed easier to face the non-Kingdom conditions that we had left in our "respective fields" with courage and hope, and assurance that such conditions **shall** yield to the kingly power of the advancing Christ.

To look into the faces and listen to the earnest appeals of the missionaries present was an experience to thrill the heart of any lover of the Kingdom. McNaughton, of Smyrna; Stedd, of Persia; Bishop Robinson, of India; Hansen, of Burmah; Dearing, of Japan; Hotchkiss, of Africa, and others—men of many denominational names but of one spirit in their passion for bringing the world to Christ.

But perhaps the crowning delight, so far as the **personnel** of the convention is concerned, came with the sight of large numbers of men of business and professional life, who stood pleading for Christ and the extension of His Kingdom with all the passion of Spirit-filled apostleship—"hard-headed business men" they are; but large-hearted, and tender-hearted, and Christ-hearted business men they are, too, who have learned, as Wilfred Grenfell says, that "true joys do not hang on material pegs."

One of these men who has been managing large business interests in both Europe and America, who carries about with him the air of the modern "successful business man," said at the convention:

"A business man always considers the matter of wise investment. The church members of Southern California have been investing about two and one-half cents per week per capita in the enterprise of world evangelization. Now among all promoters of great enterprises the Man

of Galilee is the Colossus, and He will always be the Colossus. His kingdom shall be without end. We have identified ourselves with that King and His Kingdom. We are partners with Jesus Christ in this business—a partnership which we have not earned, but it has come to us by inheritance. We are heirs of God, and joint heirs with Jesus Christ. Our names are connected with His name. But where are our investments? Now I have been sending a few substitutes to the other side of the world, to look after the interests of our business over there, and I have come to the conclusion that no investment I can make is equal to this, my partnership investment with Jesus Christ in His great Kingdom enterprise. In the next twenty-five years this investment is going to pay big dividends. A man who is not a professed follower of our Lord Jesus Christ, but who has a wide outlook upon world movements, and who has lived in the Orient twenty years, said recently that there is no present day investment equal to sending Christian missionaries to China. Is two and one-half cents a week per capita from the church members of Southern California a good investment, is it adequate, is it honorable? We are face to face right here with a question that affects not only the souls of Chinamen, and that is the supreme feature of it; but aside from that it affects our business and our children. As a business man speaking to business men I feel compelled to say, God help your children, men, if you fail to come up to the help of the Lord against the mighty at such a time as this when the nations of the world are so closely linked together, and the non-Christian nations have such opportunity to draw us to their level unless we bring them to the feet of our Christ."

Another speaker said: "This is a time of great opportunity. . . . Nations that have been asleep are now awake. People everywhere are beginning to think for themselves. After thirty-six years in India I see signs of a marvelous awakening over there. The church of Jesus Christ must now go in its strength out into all the world, or lose the greatest opportunity that has ever come to it.

I have barely touched the hem of the garment of this convention, but the mail hour is near at hand, when this communication must go. I hurriedly close, with the resolutions submitted by the missionary policy committee:

"Resolved, That we recognize it will be the present urgent duty of the church of Christ to undertake to carry the gospel to every creature.

"That we recognize that the laymen of the churches are rising up in large numbers to co-operate with their pastors and missionary boards in the attempt to evangelize the world in this generation.

"That we unite our efforts and prayers in a persistent attempt to enlist the men of Southern California in undertaking their full proportion of world responsibility.

"That we earnestly recommend that there be in every congregation a strong missionary committee, which shall conduct a campaign of education on the subject of missions, and shall also organize and conduct a personal canvass to the end that some worthy, systematic contribution to the cause of world evangelization may be made by everyone.

"That we strongly urge the adoption of the weekly system of missionary offerings, as the most scriptural, fair, business-like and productive method, believing that when properly introduced and worked it secures the largest educational, financial and spiritual results.

"That the churches of Southern California undertake to follow this convention immediately by a thoroughly organized canvass by the missionary committee of each church, to the end that every person may be enlisted as a systematic contributor to missions, and that the total offerings of the churches of Southern California to work abroad may be increased from $152,000 reported last year, to at least $250,000 for the coming 12 months, and that a public meeting of the men be held to hear the reports of the results accomplished.

"That we recommend to the delegates of this convention that there be made in all the counties in the territory here represented an investigation of the amounts contributed to churuch expenses, missionary and educational work in America, and to work abroad, similar to the statistical table used at this convention, and that a co-operating committee of the laymen's missionary movement be organized in each of the said counties to take the necessary steps for the adoption by all churches of an adequate plan for the evangelization of the world.

"That the co-operating committee having in charge this convention be continued with power to make desirable changes in its number; and that the chairman of each local church missionary committee be a member ex-officio of the co-operating committee."

ACORNS FROM THREE OAKS.

Aloha.

Our Lovely Venerables.

I never got nearer to Bangor Seminary than the pulpit of Bowdoin College, Brunswick, Maine. But I have long cherished the bon mot of the venerable Professor Pond who said, "A minister has a right to be considered young so long as he grows." By this reckoning his noble son who has just become an octogenarian is still young. What a deserved tribute his friends have paid him in the shower of letters and congratulations. What wide reading they would be could we only be there to hear. What purpose it would arouse in us to live simply wisely, usefully. What good pastor work the royal man has done. How unselfishly he has served the Seminary. That was a heroic service he wrought in a canvass for $50,000 in the East when the life of the Seminary was threatened. How staunchly he has stood for the right of man, keeping right on in his devotion to the Chinese and Japanese Missions even when the sand-lot mob frothed at their mouths and the mistaken Union belched out their un-American threat at men guilty only of a skin darker than their own.

His courage in rebuilding the Brenham Place Mission since the earthquake and fire ought to be a tonic to every preacher who faces a strenuous task. No wonder we all came home from Conference remembering how Brother Pond clinched some strong speech with his fervent prayer.

Chaplain Rowell is another venerable whose handshakes, words and prayers make it worth while to go to conference and pastor's meetings. Was his most beautiful pulpit in America, a fac-simile of the stern and steering wheel of the famous yacht, "America," burned in the fire? Methinks some devoted sailor whom Brother Rowell

led to Christ would have rescued that precious memorial of a holy place. If any of the new or young pastors, or brethren, sisters either, have not heard this veteran Rowell tell of his thrilling experience with a Panama Bay shark when he was coming out West for the first time, they had better corner him before he goes to the new Jerusalem where they value properly such heroism. If he goes up before I do I will write out the story, not now. Get it from the man himself for it's the best fish story I know, after Jonah.

That gracious and benignant Father Willey is another of our lovely venerables. We do not hear much of his stories of the times when the American flag first flew at Monterey, and Sherman, Halleck and Fremont walked the porch of the little building at Monterey which housed three governments. He was our pioneer of pioneers, our college and our university builder. I was pastor at Northfield, Minnesota, home of his brother, Rev. Austin Willey, a close comrade and fellow temperance warrior with Neal Dow of Maine. I learned more from the Minnesota brother than I ever have from this modest western hero of his early conquests for imperial Christianity. His royal head shines now with the fore-gleaming of that light which God's book pictures: "They that be wise shall shine as the brightneess of the firmament, and they that turn many to righteousness as the stars for ever and ever." If any young theologue wants a preliminary commentary on that verse, let him engage some tactful usher to pilot these three lovely venerables into a front pew at some heart warming missionary meeting. Unless John Knox McLean makes some arrangements with Father Time to roll back his wheels he is bound for early company with this group of delightful venerables. So we boys take off our hats to this group of four. I make no apology for the way my pencil has run, for "An ounce of taffy is worth a ton of epitaphy."

The Day Before Easter.

A lady whose penmanship I know, while I forget her name, and face, asks me in an unsigned letter not to have our Blossom Festival the Saturday before Easter. I never fix the date of the sweet Christian Festival. Experts do this. This lady pleads for those who need to spend March 26th in decorating their churches. We never can select a day which will accommoate all Blossom loving friends. More must stay at home than can come and if the love of God's Blossoms be in their hearts and the thought of His resurrected Son vivifies their lives they can lovingly send off their dear ones to a Festival they must deny to themselves.

Unless one be held to manifest duty at home, a day spent in looking at mountains, trees, brooks and blossoms, in company of sympathetic friends, ought to be a day inspiring to the fullest appreciation of Easter. Where are there more prophecies and hints of inspiration than here where three churches for a decade have made the giving of pure pleasure to their brethren a valid part of their Christian life and testimony? If you cannot come, friend, look about you. You may send some saint to whom the day may seem a memorable journey toward Canaan. You may give some cloyed youth a taste of a new kind of pleasure. Some tired child may get a hint of peace through obedience by a day of delight among rejoicing Christians.

The Easter Christ never meant more to us in our Saratoga church than now. We never had a tenderer regard for each other; our neighbors were never so dear; we never prepared our additions to your lunch baskets with a deeper and truer feeling of brotherhood. There is no money in this business for our King, but there are riches of Fellowship. If you take pains to come some of you shall reap rewards of joy. It is a duty for some Christians, in times like these, to devote a little time to pure, simple happiness.

Train Times.

The 8:05 a. m. train from Third and Townsend streets comes without stop to San Jose where connection is made with electric cars direct to Saratoga. There is a second train at 9 a. m. There are several return trains in the afternoon. The Oakland train leaves First and Broadway at 7:17 a. m. It is an early start but gives a full day before return train from San Jose at 4:30.

If friends from Berkeley, Oakland and Alameda make for the 9 a. m. train from Third and Townsend, San Francisco, we shall do our best to reward them for their efforts. God's hundred billion blossoms have balm for reverent and happy eyes.

The S. P. R. R. tickets at $2.50 from all bay cities are on sale for March 25th and 26th, and good for the 27th, 28th and 29th. Be sure to ask for Blossom Festival Ticket.

THE NEXT THING IN RELIGION.

E. A. King.

(An address given at the last meeting of the Congregational Conference of the State of Washington, by the Rev. E. A. King of North Yakima.)

The title of this address was not of my own choosing. It was assigned by the program committee. The task that is before me is both perplexing and difficult on account of lack of time to make myself perfectly clear, and because the wording of the theme is so suggestive of "modernism" that one familiar with the present disquiet can hardly keep his mind from drifting in that direction; and, furthermore, to deliver an address on "The Next Thing in Religion" and ignore the discussions that are now filling every mind would be to disappoint many of my hearers, lose a strategic opportunity and misrepresent my own position. The best any man can do in discussing such a question is to give his personal experience as a contribution to the solution of the problem. This I shall endeavor to do.

This Is an Age of Disquiet.

Everywhere today there are evidences of mental disquiet. This disturbed condition is indicated, for example, in such publications as Washington Gladden's "The Church and Modern Life," Rauschenbusch's "Christianity and the Social Crisis," and Joseph Crooker's "The Church of Today."

I do not know as this is the most disturbed age in the history of modern society, but I do know that the disturbance is more widely spread than in any previous period, because knowledge is more common and this is a more thoughtful age than any preceding one.

Disquiet is not confined to the so-called "outsider." Within the church itself there are innumerable questionings and serious doubtings which crave satisfactory solution. The church is honeycombed with this sort of thing, and the congregations with which we as preachers have to deal are made up of every conceivable mental and spiritual condition.

Among those who think and doubt there are also those who love the old things and oppose the new, refusing to share at all in the religious and theological progress of the times. This makes our work very difficult, because naturally enough we try to meet the needs of all classes and run

the serious risk of not being stable in our own minds.

Rise of the Modern Religious Spirit.

In the light of all this disturbance over a declining church, there is one prominent and remarkably stimulating fact worthy of our most careful study, and with this thought I find it necessary to begin.

Though the influence of the church, as an organization, is said to have waned, the religious consciousness of thinking men throughout the world has made marked progress in recent years. The fact is religion, as such, was never more evident or active. The religious spirit is ever present among men, though it may express itself in unecclesiastical and unconventional ways.

A letter from a friend in the East calls my attention to William Allen White's new novel, "A Certain Rich Man," and he says: "I do not see how anybody can read the book without being brought into the real Kingdom of God. That novel proves how deeply and widely God is moving in His world today. I wish I could know a church that is doing as much good as that novel is."

Religion is being expressed in countless ways today, and few thoughtful men have any quarrel with religion. Careful research through all lands reveals the fact that men are incurably religious.

In most of the systems of religion in the world there may be found a belief in the existence of God, a sense of worship and obligation to virtue and piety, and the fact of repentance and belief in a future judgment of eternal significance.

The modern Christian missionary, for example, no longer seeks first to condemn native faiths and practices, but rather, seeking some common ground and building on the universal religious instincts of the human race, seeks to lead the so-called "heathen" up to and into that larger and fuller religious experience possible through Christian faith.

Not only is this true, but scientifically and philosophically the world is coming to a deeper consciousness of the presence of God in all life. Not long ago scientific criticism so chilled the religious life of thoughtful men that Professor Clifford declared:

"We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead."

Such a remark is now irrelevant. Even the aged Monist Haeckel says most pathetically and even beautifully in his last address in Berlin:

"Our Monistic God, the all-embracing essence of the world, the Nature God of Spinoza and Goethe, is identical with the eternal, all-inspiring energy, and is one in eternal and infinite substance with space-filling matter. It 'lives and moves in all things,' as the gospel says. And as we see that the law of substance is universal, that the conservation of matter and of energy is inseparably connected, and that the causeless development of this substance follows the same 'eternal iron laws,' we find God in natural law itself. The will of God is at work in every falling drop of rain and every growing crystal, in the scent of the rose and the spirit of man."

Such a statement means much because it comes from the only modern scientist of note, so far as I know, who for years has been an exception to the general trend of modern thought. One can hardly take up a modern book of serious intent these days without noting the trend toward spiritualistic philosophy.

The writings of John Fiske have done much to interpret the philosophic consciousness. Henry C. Sheldon, after canvassing the "Unbelief in the Nineteenth Century," says:

"The Christian believer, at the opening of the twentieth century should exercise his prerogative to go forward with illumined countenance and joyful spirit. No real barrier has been placed in the way of his faith. The outlook is inspiriting. Never, in fact, since the time when the revelator was entranced by the vision of the new Jerusalem descending out of heaven, has the prospect for Christianity been better than it is at present."

No less a conservative than Rememsnyder declares, in his treatise on "Mysticism," that "many seem to be losing their hold upon the old foundations," but he observes a trend toward mysticism which is but a natural turning for support to experience, to insight, to direct contact with God, to replace the pillars that have been moved.

The mind of man is turning eagerly to the divinity which floods his soul. God has come very near to us in these latter days. There is glory about us and within us. Tennyson's exhortation to commune with God is more potent today than when first uttered.

With our present belief in the immanence of God we can heartily respond to the poet's challenge,

"Speak to Him, thou, for He hears, and spirit with spirit can meet;
Closer is He than breathing, and nearer than hands and feet."

Verily, the world is full of God.

"Whither shall I go from Thy Spirit,
And whither shall I flee from Thy presence?
If I ascend into heaven, Thou art there,
If I descend in the underworld, behold, Thou art there.
If I take the winds of the morning, and dwell in the remotest parts of the sea,
Even there shall Thy hand lead me, and Thy right hand hold me."

Why the Church Is Disturbed.

If all this be true why then do we say that this is an age of religious disquiet and the church is in danger of losing her religious power and prestige? The answer is simply this: The thinking world at large has passed through the terrible experience of seeing the old foundations and props of ancient faith shattered through the practical application of the new knowledge of our time.

The fundamental, intuitive religious sense at first staggered and dulled, has again come back to its own. From the darkness and fruitlessness of doubt and unbelief the minds of men have made, or are making, the readjustment, and now they speak in a new language of faith. Never again will they use the same terminology or think the same thoughts, or believe again exactly the same dogmas, but their religious convictions fit in with the rest of their knowledge and are as secure and potent as any other experience in their lives.

The church itself, as an organization, has been much slower to make the change. Some branches of the church have used every means known to ecclesiasticism to silence their progressive scholars and force them either to retract or leave the organization. This has naturally aroused much antagonism and bitterness, and engendered continual strife. Countless numbers of men and women have left the church to avoid the conflict, many more find no interest or appeal in its service, and thus we find ourselves in the midst of the disquiet.

But such denominations as our own, which give freedom of research and expression to their scholars, are doing much to stem the tide. I so fully and truly believe in the church as an organization for these times, that I hope we may ever practice the freedom and toleration which our ancestors jeopardized their lives to obtain.

If the church will but appropriate and assimilate the best in modern thought, recast the old statements of truth in the language of the day, and guide the great religious sentiment of our times, instead of opposing it, I have not the slightest doubt that she will easily win strong men of every shade of opinion and finally conquer the whole world.

What Laymen Say.

We are in a position now to consider the question, What then is the next thing in religion? This question I put to a teacher in one of our Western universities, and his answer was so prompt, so pointed and so practical that I wish to share it with you. He said:

"It is difficult to say what the next thing in religion is to be, unless one knows what the present thing is to those to be addressed. To many people whom I know the next thing seems to me to be a willingness to actually apply the principles which they declare they accept, viz: to take the

Bible for instance for what it actually is worth today, not the way it was taken centuries ago; to cast aside from it and the creeds whatever does not correspond to our experience today; to talk in the vernacular and not in the jargon of the past; to recognize that we are Christians and not Jews of the time of Jesus; that there are hundreds of modes of revelation, not three; that action is the chief element of religion; not feeling; that the essentials of religion and theology are what we actually find to be in our essence; that all we need to agree on is what all people do agree on; that God is in this whoe world and not simply in a few handfuls of people called Christians, in socialists and Chinese as well as in church people and Americans."

If I understand him aright, he is here making a plea for reality in the Christian life the application of our theoretical conclusions to everyday experience. His chief emphasis seems to be on action, and in this he is quite right, for unless an impulse or an idea is expressed in some way it dies.

In response to this same question, which I put to another scholarly layman, I was told that when the church got to the place where it would permit a thinking man to express his mind freely without molestation he would like to have a hand in the great work of the church. I reminded him that such a remark did not answer my question, What is the next thing in religion?" His thoughtful reply was something like this:

"The world is waking up to realize that the greatest force in life is spirit. The great spirit of the universe is unfolding Himself in nature and through men. The great fact of evolution supports and enforces this onmoving, ever-enlarging expression of divinity, and sometime it is going to dawn upon men that they are living in the very presence of God and that all is sacred and divine. All that has gone on before in history has been a preparation for this fuller religious experience. The next thing in religion is a deeper consciousness of the presence of God and a deeper sense of the brotherhood of men."

The contributions of these two thoughtful laymen to the solution of my question are not at all isolated experiences. I find men outside as well as inside the church who think as seriously and who most sincerely look forward to great spiritual awakenings.

Jesus Christ the Key to Our Problems.

For my own part I think that one of the first "next things" for the Christian church, in the light of what I have previously said, is to remember that the greatest religious discovery of modern times is the recovery of the historical Jesus. From dogmas and traditions the Man Christ Jesus has emerged and we see Him in His majesty and grandeur taking His place among the sons of men.

Bone of our bone and flesh of our flesh He has come to be more than ever before the good elder brother, the supreme moral and religious teacher, the spiritual guide and the savior of men. He is the supreme revelation of God to men in language and life that man can understand. He met life's difficulties, was tempted as men are tempted, fought down the evil suggestions, mastered Himself, and, though apparently defeated, was nevertheless victor in the greatest tragedy in all history.

All of this life He lived for men, to save them from their sins to character such as He Himself revealed. He lived to make men good, to free men from bondage of every description. He lived and died to make men free. He spoke the truth, beautified it, made it attractive and lovely. He lived and died for the truth. His soul was so great. His mind so broad and His sympathies so deep and strong that His gospel is applicable to the whole world and all men. He opened His heart, outspread His arms and with entrancing persuasiveness called all men to follow Him.

The church of the future must learn from this same Jesus the lesson of love, charity, and toleration. Sectarianism, conservatism, and radicalism must all learn the same lesson and come to do what Jesus did—love all men as brothers and point them to God and the brotherly life.

The one supreme need among Christians today is to come to know Jesus as a friend and counsellor. Jesus Christ is Christianity's dynamic, the world's moral conscience. Fairbairn was thoroughly right when he said:

"Jesus Christ is the most powerful spiritual force that ever operated for good on and in humanity. He is today what He has been for centuries—an object of reverence and love to the good; the cause of remorse and change, penitence and hope to the bad; of moral strength to the morally weak; of inspiration to the despondent, consolation to the desolate, and cheer to the dying. He has created the typical virtues and moral ambitions of civilized man; has been to the benevolent a motive to beneficence, to the selfish a persuasion to self-forgetful obedience; and has become the living ideal that has steadied and raised, awed and guided youth, braced and ennobled manhood, mellowed and beautified age. In Him the Christian ages have seen the manifested God, the Eternal living in time, the Infinite within the limits of humanity."

All men who make the Christian confession, no matter what their individual predilections may be, must find a place in the Christian church.

The Teachings of Jesus Supreme.

It has been suggested that Christianity is bound to experience a transformation in the centuries to come on account of the new elements that are bound to be absorbed from its contact with Oriental fatihs. Even now the attitude of the Christian missionary to these faiths has materially changed, as I have already suggesed. Christianity was once an Oriental religion. It has already undergone numerous changes as it has found its way over the English channel and the Atlantic ocean.

Dr. Edward C. Moore, in his masterly paper on "The Effect of the Comparative Study of Religion on Theology" at the Pan-Congregational council at Edinburgh, stated that changes were bound to occur, but he added:

"As a man ponders upon what is unique and constitutive in Christianity; as he comes under the power of the personality of Jesus, he will feel that here is a revelation which in principle would seem to be forever involved in any development which we can forecast for all the spiritual life of man. In this sense of a few fundamental principles of universal bearing and in the perfect combination and adjustment of these principles, there would seem to be a finality about the Christian religion such that, however the religion of the future may shape itself, what Jesus of Nazareth said and did and was will be the controlling force, the guiding light of that development."

Again, you see, we are brought face to face with Jesus Christ as the potent force and determining factor in any next step in religion.

Jesus Christ Christianity's Dynamic.

Again, it may be said that the great need of the times is "a fuller realization of the vital content of Christianity." What better way is there of knowing this "vital content" than by surrendering one's self to the Founder of that religion?

I have always been struck with the spiritual insight which Renan showed when he said these things of Jesus:

"This sublime Person who day by day still presides over the destiny of the world may well be called divine. * * * He is the one who has impelled His fellow men to take the longest step towards the divine. * * * Jesus made the interests of humanity predominate in His life over earthly vanities. Unreservedly devoted to His idea, He subordinated everything to it to such a degree that the universe existed no longer for Him. There was never a man who so completely trampled under foot family, worldly pleasure and all temporal care. He lived only by His Father, and by the divine mission with which He believed Himself charged. Whatever unlooked for events the future may have in store, Jesus will never be surpassed. His worship will unceasingly renew its youth; His story will call forth endless tears; His sufferings will subdue the noblest hearts; all ages will proclaim that among the sons of men no one has been born who is greater than He."

This is the same religious devotion that caused the late Richard Watson Gilder to write:

"If Jesus Christ is a man,
And only a man, I say,
That of all mankind I cleave to Him
And to Him will cleave alway.

"If Jesus Christ is God,
And the only God, I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air."

And the same spirit exactly which stirred the rugged Spurgeon to sing,

"What the hand is to the lute,
What the breath is to the flute,
What the fragrance is to the smell,
What the spring is to the well,
What the flower is to the bee,
That is Jesus Christ to me."

There is a power still residing in the spiritual Jesus and this power the church needs to know and feel. It is all well and good to learn the facts of life, to become acquainted with the science and philosophy of the day, to make the required intellectual and spiritual readjustments; but after all when these things are done not much has been accomplished if the religious life is running low and one's interests in humanity are not quickened. I know of no greater need than often to come into the presence of this Great Teacher, the Supreme Person, and let Him, through His teachings and His spiritual influence have His way with us. This is another way of saying that we need to know the Founder of our religion in a more personal way, in a more vital sense than we know Him now.

No age ever needed the teachings of Jesus more than this age does. The world needs men who will live the Christian life in business and advocate its principles everywhere. Not only the Golden Rule must be lived, but society, industry, learning, all life needs to let the spiirtual have the upper hand. Christianity needs a new incarnation in every life.

The Need of a New Social Order.

I am sure that if this divine power can have its full expression in our lives then there will begin to be brought to pass the thing which after all is needed most, that is, a new society. God has a kingdom still to establish upon this earth. Spiritually the kingdom is within, but practically the kingdom is a society of God's children living together in peace and harmony, working for the good of all and the triumph of all good.

At the present time the business of the world is conducted on the principles of competition, not co-operation, as Jesus would have it done. The newly embodied religious spirit must not be content until it has reached society in all its ramifications and transformed its spirit. There must be a Christian world to live in if men are to live their Christian experience. Therefore the church must somehow adapt its work to meet the need and boldly apply the teachings of Jesus to the social problems of the hour.

Christianity the Final Religion.

I believe the Christian religion, with some modifications perhaps, will be the final religion of mankind. I am unable to conceive of a fuller revelation of God than He has already made through Jesus Christ. That Light which lighteth every man coming into the world has been shining more or less dimly in all lands and in all religions, but in its final brilliancy in the historic Son of Man we have the Light of the World:—Jesus has been lifted on high. He said of Himself that if He were lifted up He would draw all men unto Himself.

When this great conquest has finally been made it will be a wonderful experience to mingle with the great throng. How varied and strange that company will be! From the North and the South, from the East and from the West, the "other sheep" also—from many lands and climes, through countless systems of belief, with strange points of view,—and yet they come all in the name which is above every name, the name of Jesus.

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

"Thou seemeth human and divine,
The highest, holiest manhood Thou,
Our wills are ours, we know not how;
Our wills are ours to make them Thine."

Conclusions.

Now, finally, what has all of this to do with the disquiet and perturbed state of the Christian church to-day? My answer is that we must find the solution of our troubles in a great personal commitment to the Founder of our religion. I do not mean that we should argue and discuss the philosophic or theological essence of Jesus, but, on the contrary, believe in Him so thoroughly as our spiritual guide and moral teacher that we may trust ourselves and all other men to Him. Believe in Him to such an extent as to forget and ignore the things that separate men in the confidence that Jesus is the Savior of all men. If He is the dynamic of our religion; if He is to be the determining factor in any modification through which Christianity is bound to pass; if He is to-day the chiefest spiritual force among men, then **why not recognize a man as a Christian who says he loves Jesus Christ with all his heart and will follow Him the best he knows?** I hope to live to see the day when this very confession shall be the only requirement for entrance into membership in the Christian church.

There is only one thing more left to be said. The next things in religion are to be a wider recognition of the intuitive religious nature of all men; the appropriation by the church of the good in the innumerable religious movements that are now thriving outside of the organization; the cordial welcome of good men and women of diverse and partial theological convictions into membership in the church; the adaptation of the old verities of the gospel in the vernacular tongue; a more practical and strenuous attempt to practicalize the principles of the teachings of Jesus in modern business and industry, looking forward to the creation of a Christian society, and the broader practice of the brotherhood of men. Let the church busy herself with these things for awhile and there will flow into her bosom new life, new power and new influence. The very next thing for us is to go back to our homes and to our work inspired with a new vision of the world and men as seen through the eyes and felt through the heart of Jesus Christ.

CHRISTIAN ENDEAVOR NOTES.

By Rev. Arthur B. Patten.

Topic for March 27—Getting Ready to Live Forever.

Eccl. 12: 1-7.. (Easter.)

The thought of the unending life ought both to solemnize and strengthen our hearts. There are indeed present uses of immortality. Certainly at no time are thoughts of eternal destiny borne in upon the soul more impressively than in the adolescent age. "The thoughts of youth are long, long thoughts." Our problem is to turn our meditations and feelings to some good account, so that we may be swayed for righteousness through the power of the endless life. Sentimental thoughts of death and destiny may mean only a morbid or selfish interest. What we need is to enlarge our vision and broaden our interpretations of life in the light of the immortal outlook. We are likely

to slight getting ready to live at all, unless we are stirred by an expanding sense of the eternal life. The man who is shut in to earth's little while is virtually without God and without hope in the world. The value of one's life depends largely upon his horizons. "Where no vision is the people perish."

Whether the longing to be so helps make the soul immortal, I cannot say; but surely the longing to be so and the confidence that it will be so help make the soul immortally worth while.

"Still through our paltry stir and strife
Glows down the wished ideal,
And longing moulds in clay what life
Carves in the marble real."

So sings Lowell, a man whose visions were the dynamic of his life and work. He lived and wrought with the God who inhabiteth eternity. Christ knew that his life on earth was to be brief, but he labored to the bitter end with confidence and cheer, because of his immortal perspective. The kingdom of God here and hereafter lay fair and victorious within his vision. This is the victory that overcometh the world, even an immortal faith like that of Jesus Christ.

But we are not simply to get ready to live forever; we are to live in the forever now and here. Eternity is intensive as well as extensive. It is not only ahead; it is overhead,—and above all it is the expansive and enriching power in one's own immortal soul.

We are finding less and less use for the flaunting pictures of heaven and hell that once brought cheer and fear to human hearts. But we need ever to find a deeper meaning in destiny and to feel a deeper responsibility—for life and death and the vast forever. We can never be content only to eat, drink and be merry, if we are to give an account of our stewardship before the eternal throne of God,—and that not only once but again and again forever and forever.

"Never a word is said
But it trembles in the air,
And the truant voice has sped
To vibrate everywhere;
And perhaps far off in eternal years
The echo may ring upon our ears.

There is no end to the sky
The stars are everywhere,
And time is eternity
And the here is over there;
For the common deeds of the common day
Are ringing bells in the far-away!"

EASTER EVEN AND EASTER DAY.

By Alice Younglove.

'Twas night upon their land and in their souls;
The Sun of Christ's dear presence had gone down
In darkness, death and shame.
Hope once had stirred their hearts of kingly crown,
Of glories promised in prophetic scrolls,
And homage in his name.

The world's long hope forevermore was past;
The world's despair forever was begun;
O night, thy gloom let fall!
Thy deepest shade their grief hath yet outdone,
Thy longest hours their bitter tears outlast,
For Christ, their hope, their all.

And yet upon their night the dawning came;
For measureless despair morn rapture gave,
Through His "dear might" who rose;
The Lord of life! The Victor o'er the grave!
Death's mighty Conqueror! His glorious name
Hath vanquished all his foes.

All joy is theirs who love him evermore;
All power is his on earth through length of days,
Eternal Lord and King!
With glory, honor, endless laud and praise,
His name shall countless worshipers adore,
His matchless triumph sing.

March, 1893.

Among the Churches

CALIFORNIA.

San Francisco, Ocean View.—Five persons united with the church last Sunday on confession.

East Bakersfield.—The Christian Endeavor Society of Pilgrim Church, East Bakersfield (Kern), has reached the membership of 60—of which 48 are active and 12 associate. A. L. Knudson is pastor.

Loomis.—The church here is in good condition. There is a movement on foot to increase the pastor's salary and to buy additional land for the church which will undoubtedly be enlarged in a few months.

Ceres.—The pulpit was supplied last Sunday by the Rev. Mr. Buck, a retired minister, and the pastor, the Rev. D. Goodsell, had a brief vacation and listened to preachers in the churches of the bay cities.

Berkeley, North.—Passion Week services have been announced by an attractive card circulated in the parish. Beginning Sunday, March 26, these services will be held every evening except Saturday until March 27th inclusive.

Clayton.—Reports at the recent annual meeting were encouraging. Eight persons united with the church during the year. Congregations have increased greatly. It is hoped to have a home department in the Sunday school so as to reach up into the hills around the old coal mine.

Fresno.—At the annual meeting of the church a financial committee was appointed. This committee has met with such success that it not only has the money pledged to pay all the debts of the church, but it looks as if they were to be able to raise the pastor's salary. It is hoped that before long Fresno Congregationalists will rejoice in a new church in a more central location in the city.

Los Angeles, Mt. Holly.—On Sunday, March 6th, this church received 29 new members into its fold, 19 on confession of faith. Rev. J. H. Mallows, who conducted two weeks of special services here, was present at the twilight

service and took a prominent part, saying some very wise things to the young people assembled, for the majority of those received were young people from the age of 14 to 34, and it was a beautiful sight to see so many around the platform in this upper room anxious to testify their acceptance of Jesus as Saviour and Lord. The church is growing rapidly and the membership has risen from 75 to 129 in nine months. The chorus choir is doing remarkable work under the leadership of Mr. J. D. Barnes, and in addition to giving high class music every Sunday is also preparing a recital every month and taking charge of the last Sunday evening service of the month. Their slogan for the year is: "A New Piano," and it is already installed and a large part of the money already paid or subscribed. The pastor is a member of the choir. Several plans for a new church have been submitted to the trustees, but as yet nothing definite has been done toward letting contracts as there has been a movement on foot to get two large lots instead of one. Our pastor, the Rev. C. W. Howkins, has just completed two weeks' special services for Rev. Mr. Dains in the Colegrove Church, and will perform a similar service for Rev. Mr. Mallows in Plymouth Church, Los Angeles, beginning Sunday, March 13th.

NOTES FROM SOUTHERN CALIFORNIA.

This has been Convention week with us and the meetings have been well attended and were charged with enthusiasm from the beginning. Nothing short of a full report could do justice to the occasion.

The opening banquet of 1500 men was the forecast of the interest that prevailed from the first song to the benediction.

We were all proud of our own men on the program and of the interest of our laymen. It was repeatedly stated by the leaders that this has been one of the most inspiring of all the conventions so far held.

Among the prominent men of our own denomination were Rev. J. P. McNaughton, our missionary from Smyrna; Rev. H. C. Mason, of Seattle; Col. Charles A. Hopkins, of the Prudential Committee; Mr. Frank Dyer, National Secretary, besides our own local Secretaries of the National Societies.

At the denominational rally on Thursday afternoon the inspiration of the meetings was shown among our own laymen in the enthusiasm with which they are entering upon the great work among us.

Our State Brotherhood has assumed the sum of $50,000 in addition to the $48,000 which is our apportionment from the National Societies.

Rev. Charles H. Seccombe, the President of our Brotherhood, made a very encouraging report of the condition of the work up to the present time, giving the names of the places where meetings have been held and the amounts already secured and the prospects for the future of the work. He stated that his own church had granted him time from his own work to inaugurate this movement, but that he could no longer give so much time to it and that it was necessary that some one else must take the lead from now on.

The matter of selecting a leader was referred to the Executive Committee of the Conference and the Brotherhood, after a careful canvass of the situation and when it seemed as though no suitable man could be found with the time and ability to take up this work and in a period of silence and earnest prayer that we might have divine guidance, Mr. Fred M. Wilcox, the Treasurer of the Conference, volunteered with the help of the men present to undertak e the work.

There was at once a sense of supreme satisfaction in the heart of every man present, for no better man among us could have been selected, for we all believe that he is eminently fitted for this kind of work, and he is recognized as a strong leader.

It was a case of the man and the occasion meeting at the supreme moment. Headquarters will be opened at once in Los Angeles, and the work will be pushed with vigor, and a campaign inaugurated looking to a personal canvass of every man in every church within our Conference within the next thirty days.

One of the results of this Laymen's Convention has been the awakening of an interest in missionary work among us the like of which we have never known before. The best result is not in the increased benevolence so much as an increased interest in the whole work of the church and a great spiritual awakening in the churches themselves.

The organization of new churches by the pastor-at-large and the increase of benevolences on the field and the bringing of many of our missioinary churches nearer to self-support by the Superintendent of Benevolences are among the indirect results of the new movement.

Every pastor within our Conference is to be appealed to to enter heartily and at once in the work of meeting our financial obligations and arousing such an interest in our work that the coming Conference in May shall show that our churches have made such progress as no one year has ever yet shown.

OBSERVATIONS.

En route to Arizona the Observer tarried a little while in Los Angeles. This metropolis of the Southwest loses none of its interest as the days go by—indeed it becomes increasingly wonderful—hotels filled with tourists, masses upon the streets, structures both substantial and beautiful, continuing to rise, and the whole city alert and active. What the next census will be, who can tell? Certain it is that only one city on the coast will exceed it—and some may even doubt this.

In line with such advance Congregationalism is on the "qui vive"—Superintendent Maile busy welcoming men to new parishes; Superintendent Dorland traveling hither and yon in the interest of the "Apportionment Plan"; pastors engrossed in work not only on their own fields, but in outlying districts; Dr. Day recently returning from Imperial Valley where one or more new churches were recognized. What a delight to see such progress! What joy there must be in taking part therein!

But to Arizona—now a territory—soon we trust to be a state. Why not? The quantity of its citizens is not great. True, but did Idaho or Wyoming have more when admitted? And its quality? Well, it has been mine to be in Prescott, Phoenix, Tempe, Nogales, Tucson and other places, and to me they seem as worthy as those we meet in

any of these newer states of the West—Idaho, Utah, Montana.

On this trip the first stop was at Tempe, a flourishing town of 1000 or 1500 inhabitants a few miles east of Phoenix. Here comparatively new brick buildings, neat and commodious, and a faculty modern and progressive attract some 250 of Arizona's youth to the larger of two Normal Schools, and because of this there is somewhat of an intellectual atmosphere in this growing community in the midst of what was one time sage brush, but now, to some degree, orchards and alfalfa fields. The town is well churched—too much so some think; but, if so, the blame is not ours, for we were early on the ground and well established before most if not all of the others came. For some years we have been housed in a substantial brick edifice, and possibly ere long a comely parsonage will shelter the pastor, who just now is a genial brother, some time since from the Free Methodists, among whom he was born and bred. His name is J. C. Harden, and if to every stranger he gives the welcome hand as to the writer, the visitor will greatly enjoy his sojourn.

Several interesting things may be said of our work, but none impressed the Observer more than the Sunday-school, and this not because of its size—though a goodly number were present—but owing to the fact that with the pastor were associated men as well as women. The latter are to be found everywhere, but the former, alas! they are frequently conspicuous by their absence. Not so in Tempe There as we entered, a little late, stood a man of fine physique, and as we listened his greatness was not alone in body. Intellectually and spiritually he ranked high, and fortunate the boys who came under his influence! Near him another man in charge of the Bible class of adults, and leading a number of promising young women was the professor in psychology in the Normal School. Would that every school of 100 or less could have at least three virile men to teach the youth, and show by their example that they delight to be engaged in studying the Word of God!

Nogales, immediately south of Tucson—by rail six hours—is on the Mexican line, and one may readily learn somewhat of life in the southern republic. Not long since created a county-seat, its fine stone court house on a commanding site gives evidence of progress, as do the many new houses added in recent years. Ours is an adobe church, fairly well located, with a comfortable parsonage, facing on the next street. For nearly six months Rev. I. B. Conley of Maine has been ministering to the little flock, seeking Arizona partly for health's sake. He finds the outlook not as hopeful as he had anticipated and so plans journeying to the coast, if haply work many open to him. Though ours is the oldest Protestant work in Nogales, it is not the strongest, owing partly to the lack of missionary assistance. Closed doors for two years, due to financial stress, gave others a fine opportunity, and now the Episcopalians are in the lead, with an attractive stone structure on a desirable corner, and a rector whose evangelical tenderness equals his democratic spirit. He and our pastor are the best of friends and together are working for the advancement of the Kingdom in Nogales.

A day in Tombstone enabled me to renew acquaintance with Mr. Benedict, formerly pastor here, but now engaged in missionary efforts in Sulphur Springs Valley. I was delighted to meet for the first time Mr. Meyers, who, though a pastor of some experience, recently spent a year at Atlanta Seminary, coming into delightful contact with President Lyman Hood, so well known to many readers of The Pacific. Mr. Meyer, of German descent, born and bred in Kentucky, has the characteristic Southern hospitality, and welcomes one to his hearthstone, though as yet it is not in the parsonage. Unfortunately, though considerably traveled, he has not yet found a wife, but possibly he has come to Tombstone for such an experience as this. Whether or no, the Observer found him greatly interested in his work, having already begun the publishing of a parish paper, giving evidence of studious habits, and mingling readily with the people of this somewhat depleted mining camp. Some fine families are identified with our work, and patient continuance in well-doing will doubtless here as elsewhere have its encouraging results. An entertainment at the hall prevented us meeting as many as we had hoped at the Thursday evening gathering, but those present gave reason to expect a careful and steady work in Tombstone.

And what shall we say of—but space forbids.

Observer.

NOTES AND PERSONALS.

The First Congregational Church of Oakland contributed $4100 to home missions this year.

Among the speakers at the Laymen's Missionary meetings in San Francisco this week will be Secretary Dyer of the Congregational Brotherhood.

The Rev. Dr. George A. Gates, formerly president of Pomona College, is to be inaugurated as president of Fisk University at Nashville, Tennessee, on the 31st of March.

For many weeks The Pacific has contained a large amount of Pacific coast matter. But there is room for more. It is hoped that the pastors will see to it that church news is furnished.

The Rev. Dr. S. H. Willey is ill at his home in Berkeley with a severe cold and unable therefore to respond to the many letters received by him on his recent birthday. Friends everywhere will wish for Dr. Willey a speedy recovery.

A few pastors have made effort lately to secure some new subscribers for The Pacific and have succeeded. We wish that in every church soon pastors would present the claims of the paaper. New names may be taken for the first year for one dollar.

Tuesday evening of last week the Chinese friends of the Rev. Dr. Pond celebrated at the Mission Building in San Francisco his 80th birthday. For his work's sake Dr. Pond has a large place in the hearts of the Chinese. He has given himself to them unstintedly for many years.

Saturday, March 26th, has been fixed on as the date for the annual Blossom Festival at Saratoga. The Rev. E. S. Williams writes that nature is working grandly to give all visitors a glorious sight. Round trip rate from bay cities $2.50. Return tickets good for two days following the Festival.

In the evening of the 7th of March a large number of the members of the First Congregational Church of San

Francisco surprised the Rev. Dr. Adams by gathering in his home to celebrate his 60th anniversary and express in various ways their appreciation and love. Since that evening a fine Victor Victrola Graphophone enlivens the home.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the Rev. Geo. H. De Kay will give a review of five years of temperance work. The following Monday a union meeting will be held in the Methodist Book Concern Rooms in San Francisco at which time an address will be given by an international Y. M. C. A. secretary. On the 4th of April the meeting will be in Mill Valley. This is the annual meeting and outing attended by the ministers and their families.

CALIFORNIA HOME MISSIONARY SOCIETY.

As was stated in the Pacific last week this society needed $5500 receipts during the month of March if it is to close the current year without deficit. Since the first of March about $1300 have come to the offices of the society. This leaves about $4200 to come in during the next two weeks. It is very needful therefore that every society, Sunday school and church see that all the money intended for this society be forwarded to the Superintendent before March 31st.

If there are friends of the society who will send to the Superintendent an extra gift of $5.00 or any multiple of that sum, it will be of great asssitance.

THE SOUTHERN CALIFORNIA CAMPAIGN.

At a combined meeting of the Laymen's Missionary Committee, the Executive Committee, the State Brotherhood, and the Board of Directors of the State Conference, Mr. Fred M. Wilcox was appointed Executive Secretary to complete the campaign for the $100,000 benevolence fund. It is understood that after the first $48,000, the amount of the apportionment, is raised, that the surplus shall be distributed as follows: Twenty-five per cent to the A. M. A., twenty-five per cent to the Home Missionary Society, and fifty per cent to the American Board.

SAN FRANCISCO ASSOCIATION.

The San Francisco Association met March 10, at Bethany Church. Dr. I. C. Meserve was elected Moderator and Rev. O. Corbin Scribe. Rev. F. E. Morgan, of the Baptist Theological Seminary, was the first speaker, his topic, "The Church and the Child," being very ably treated. In part, Mr. Morgan said: "The aim of the church should be the whole world and the whole man. A manufacturing concern studies and tests the materials which go into its output. The church must be acquainted with the material upon which it works. In the matter of saving children, insight, the result of intelligent study, will do far more than instinct. Child study will bring the percentage of children saved to the church up from the present 25 per cent to 75 per cent. The way to get a worker is to grow him. We must act as if the child were a changing and developing organism—as he is; body, mind and soul are growing together. Our help must change to meet the need of the different periods in the growth. We ought to be able to count upon the right kind of product. Give the child good ideas and his ideals will be good." The speaker named ten elements of child religion, using forceful illustrations, and closed by quoting Emerson, "What you are shouts so loud I cannot hear what you say." For good results, make good connections between good people and the children.

Rev. L. L. Wirt discussed "Adolescence and Conversion," recounting experiences and telling of new methods. A British committee has spent many months studying the best way to bring children to God. This committee has published a book of great value on the subject. The experiment is being tried in England of choosing about one quarter of the older children, teaching them the lesson in story form, and making them pupil teachers, each in charge of three or four younger scholars. This method has met with considerable success. Throughout the ages confirmation classes have brought good results. Mr. Wirt discribed the practice of the First Church of Oakland in preparing the young for churuch membership, and invited those interested to visit their Sunday school, which has a number of men who act as guides and interpreters of the workings of the school.

The Association electetd as its delegates to the National Council at Boston: Dr. G. C. Adams and Dr. W. W. Ferrier.

The bountiful supper was followed by recitations from Riley by Rev. N. C. Gause.

The session closed with a talk by J. C. Astredo on "Conditions That Meet the Boy in San Francisco." The lecture was illustrated by pictures taken by the speaker, some of them after midnight and in the worst parts of the city. Mr. Astredo believes that in San Francisco about one Protestant child in seven is found on Sunday in the Sunday school. A census of the schools showed this percentage.

An invitation to hold the next meeting in Park Church was accepted.

BAY ASSOCIATION ANNUAL MEETING.

The fifty-ninth meeting of the Association came back after an interval of three and a half years to Market Street Church, Oakland.

The Association is strengthened by receiving Secretary George W. Hinman of the A. M. A. to its membership. It honored itself in seating as members by courtesy Dr. E. A. Adams of Chicago, long serving in behalf of Bohemians, and Dr. T. O. Douglass, of Iowa.

The amendment introduced at last meeting was adopted, providing for a continuing membership for ministers who reside beyond the bounds of this Association, but in places of peculiar isolation.

Prof. Nash proposed an amendment touching discipline: "If a case come to trial, a committee, consisting of five ministerial members of the Association and five laymen of voting age, shall be appointed with full power to conduct the trial for the Association. At the conclusion of the trial the committee shall report its methods and procedure o the Association at a regular or special meeting, and shall present its findings and advice including specific recommendations regarding censures for adoption or rejection by the Association. But the committee shall not report the facts and evidence of the case to the Association except when the Association shall call for them by special and express vote."

The election resulted in the choice of Revs. H. R

Miles for Moderator, Rev. L. L. Wirt for Registrar to fill two years the the unexpired term of Mr. Fisher, whose pressure of work afield necessitated his resignation, and Rev F. L. H. von Lubkin for Scribe.

Prof. J. W. Buckham and Mr. J. L. Barker were elected delegates to the National Council in Boston next October.

Miss Alice Flint, speaking for the Northern Branch of the Woman's Board of Missions for the Pacific, explained the way of its organization and its work. The Board is constituted of Branches (ours the Northern Branch), and these in turn of Auxiliaries, which are the organizations of women of various names, in the several churches, such as missionary societies, Ladies' Aids, etc.

Secretary Hinman, speaking at Secretary's request, glorified the work of the American Board in an admirable review of its notable century of work, and asked interest in and attendance upon the coming Centennial of the Board at Boston next October. Mr. Hinman calculates that $100 an hour is the cost of maintaining the Board's world-wide work—churches,. schools, hospitals and administration.

Mrs. F. B. Perkins spoke effectively for the Woman's Home Missionary Union.

Mr. Patterson, at the evening's service, was heard for the first time since joining the Association. His was an admirable survey of Congregational spirit and accomplishment. The address prepared for Dr. Douglass' closing address, "From Ocean to Ocean." With words vivid, tender and strong he afforded us a personally conducted excursion to the Middle West, the North, our coast, and to New England, firing our hearts with pride for things done and with zeal for the tasks that remain unfinished.

Our Young People

THE SECOND-HAND BOY.

Just 'cause my brother Alfred, he
Is two years older 'an me,
W'y ever'thing he gets 'at's new
They give to me when he gets through.
I try my best not to grow
An' catch up with his old things so;
But when he gets too big for clo'es,
W'y, I've growed just exactly so's
They'll do for me—an' then I've got
To keep on wearin' 'em a lot.

My brother Alfreds pants just wait
An' never get tored on the gate
Or riped on nails or wored out none
Until my catchin' up is done.
When he gets new ones, my ma, she
Says his old pants will do for me.
An' Alfred grins, an' looks so glad
It always makes me awful mad!
An' 'at's th' way it always goes—
I even get his underclo'es!

But now it's worse 'an ever! I'm
Just mad clean through and through this time.
It's got to more 'an I can stand—
This gettin' his things second-hand!
An' I told ma 'at I think it
Is purty near th' time to quit.
My brother Alfred, he's been sick
With measles—he was speckled thick.
But now he's through with them, you see,
He's gone an' give 'em all to me!

Wilbur Nesbit, in Harper's.

HOW JOHN GOT LOST.

He was lost, and the queer thing about it was that he didn't know it. John was only 10 years old, and it was not often that he went to church on Sunday evening, for he usually stayed at home with mamma and baby sister. But on this particular evening he had coaxed to be allowed to go, and he and his father reached the church a little before time for the service to begin.

Now, John's father was a doctor, and they were scarcely settled in their seats before an usher came to tell them that a man in the vestibule wanted him to go at once to a patient on the other side of town.

"It isn't quite dark yet, John, and you had better run home right away," said John's father.

"Oh, please, papa, let me stay," pleaded the boy. "I think it will kind of discourage Mr. Jameson if none of our family is here."

Dr. Daniels smiled, but still hesitated.

"And," continued John, "there are Mr. and Mrs. Morris. They go right by our house, and I will follow them."

"Well, all right, son. Tell mamma I have been called to see Grandma Brown again, and that I will be home as soon as I can. Be a good boy and keep quiet"—and the doctor was gone.

Soon the last bell was rung, but there was a delay in opening the service. The pastor and the ushers held a whispered consultation, and then Mr. Wilson came straight over to the end of the pew where John sat alone.

"John," he said, "the boy that pumps the organ for us isn't here, and I wonder if you couldn't take his place tonight. I will give you a dime if you will."

"Of course I will, Mr. Wilson, if you think I can all right. But," he added with much dignity for so small a boy, "I don't want any pay for it. I guess I can do that much for my church," with proud on the "my."

It wasn't a real pipe organ, but a fine vocalion, a recent gift to the church and looked upon with great pride and interest by young and old alike. But few of the congregation noticed John as he passed quietly to the platform and went behind the screen, and as he took his seat in the armchair beside the wheel, the turning of which filled the bellows with wind, he thought how glad his father would be that he had let him stay and help.

The opening hymns were sung, John pumping twice as much wind as was really needed; the preliminary part of the service was over, and then Mr. Jameson began on a discourse rather longer than usual. Just as he was concluding his sermon, a sudden gust of wind blew the door shut, while a sharp peal of thunder brought a startled look to many faces.

"Owing to the approaching storm," announced Mr. Jameson, "we will not tarry for a closing song, but will rise and be dismissed with the benediction."

The church was quickly emptied, the janitor closed the windows, put out the lights and locked the door, and all was dark and still, save for the bright flashes of light and the heavy roll of thunder that accompanied the fast approaching storm. A few minutes later the heavens seemed to open wide, and for an hour the rain came down in great dashes, filling the gullies and little runs through the town with miniature raging torrents.

Ten o'clock came, and John was not at home. But then, neither had John's father returned, and Mrs. Daniels felt no special uneasiness, except a consciousness that the boy really ought to be in bed and asleep at so late an hour. "They have been caught at the church by the storm, or the doctor has been called in somewhere on the way home," she told herself.

The clock had just finished striking eleven when she heard a step, and John's father came in—alone.

"Why, papa," exclaimed Mrs. Daniels, "where is John?"

"John! Isn't the boy here and in bed?"

"No, no! Hasn't he been with you? Oh, where is he?"

Mrs. Daniels' face became very white as she heard her husband's story, and his grew very grave as he realized how late it was for a child to be out alone.

"Perhaps he is at the church yet and is afraid to come home," suggested the mother.

"No," said John's father, "I came by there, and it was all closed and dark. But don't worry, my dear; he is staying with some one during the storm, and—" but he stopped, knowing that the rain had ceased nearly an hour before. Neither one spoke of it, but both thought of the little gully between them and the church which could become a rushing stream in a short time when it rained as ith ad that evening—but, surely, such a dreadful thing as that could not come to their boy, and they tried to banish the suggestion.

No time was lost and Dr. Daniels went out searching at once. He went first to the home of Mr. and Mrs. Morris, whom John had suggested he would follow. They had gone to bed, but were soon up again and ready to help in the search. No, they hadn't even noticed that John was at church, and they were sure every one had got out in plenty of time to reach home before the storm broke. This only made the mystery and the anxiety greater. More neighbors were called up. The girl at the telephone office was wakened from her first nap and was kept busy with call after call for places where it seemed there could be the least possibility of getting track of the boy. You can easily imagine the details of the search—the anxious father, overwhelmed with the belief that he was to blame; the kind-hearted neighbors and friends, eager to help in some way if possible; the mother at home, waiting and praying.

It was midnight when the telephone bell at the manse rang. It rang again before Mr. Jameson aroused enough to answer it. A woman's voice, trembling with excitement and emotion, came to him. "Oh, Mr. Jameson," it said, "won't you and Mrs. Jameson come to Dr. Daniels's right away? Their boy John is lost and can't be found. His father had a call left him at church alone. The doctor is out hunting for him, and Mrs. Daniels is almost distracted. Perhaps you can say something to help her."

The pastor and his wife dressed rapidly. What a terrible thought—a lost boy! a lost boy! out in the dark night alone! They passed out the front door, and Mr. Jameson was just turning the key in the lock when his wife clutched his arm, giving him a vigorous shake. "Charles Jemeson," she exclaimed, "have you a key to the church?"

He looked at her blankly. "Why, yes; there's one in the desk drawer," he answered.

"Go and get it," she demanded, and he obeyed, a puzzled look on his face.

Mrs. Jameson was already on the church steps when he came with the key, but it was not until they were inside, with the electricity turned on, and she made straight for the screen around the end of the organ, that light began to break in upon his mind.

"Why, of course," he muttered, and followed fast after her.

There they found the lost boy, curled up in the big armchair, his head leaning against a post, and on his manly little face the satisfied look that had come as he had drowsily murmured to himself, "I am so glad I can help a little," while the lights grew dimmer to him and the minister's voice seemed so far away.

Mrs. Jameson cried, of course, but the pastor laid his hand gently on the boy's head and spoke his name three times before he straightened up. He looked up with a sleepy smile and then gave a start as he remembered where he was and the responsibility placed upon him. "Excuse me," he stammered, "is— is it time for the last song?" and he reached for the handle of the wheel.

John was soon home and grew almost indignant when so many of the neighbor women insisted on kissing him, after his mother had almost smothered him with affection The searching party was called in, and the already overwrought nerves caused the merriment that followed to be almost hysterical. Mrs. Daniels smiled, but said very little, and John's father held her hand very tenderly as he sat beside her, his boy on his lap.

John was really too sleepy fully to realize all the commotion his nap had caused, but, as mamma tucked him into bed, he gave her a "big bear hug," and whispered in her ear, "I wouldn't tell the fellers so, but I'm awful glad I didn't wake up in there before I was found."—Fannie G. Laybourn.

The Japan Mail regrets that the United States should have originated a policy which seemed to combine five powers against Japan. The Japanese government cannot understand how the United States could be so much exercised over the situation in Manchuria and at the same time overlook the activity of Germany and France in the territory of the Chinese Empire. Japan does not accuse the United States of trying to suborn or embarrass the policy of Japan, as was the case of Germany, France and particularly Russia in 1895, at the close of the Japanese war with China. The result, however, in the estimation of Japan, would be practically the same. Germany, France and Russia combined in 1895 to seize Port Arthur, and now the United States, England, France and Germany are united in a combination to suppress the aggressions of Japan and Russia in Manchuria. The whole question has stirred up a tremendous feeling in Japan. The feeling in the centers of Japanese government is to the effect that Secretary Knox has been made a tool of by promoters. It seems strange that the United States government could be so far afield in a matter which seems so ridiculously absurd to the Japanese statesmen.

SNOW FAIRIES.

By "Fernview."

"Little Miss Snowflake came to town,
All dressed up in her brand-new gown,
And nobody looked so fresh and fair,
As little Miss Snowflake, I declare."

A great multitude of these little fairies lined up in the sky. Their home was in the clouds, and often the wind-woman took them sailing, sailing across the broad sky.

One wintry day a tiny fairy said to her sisters: "I would like to go to the earth and see what the children are doing It is so long since I was there that I long to return." So she spread out her wings and made ready for the long air voyage. "I will go also," "And I," "And I," said many others. Then six little sisters took hold of hands and formed a star. The others were so pleased at the appearance of the first group that six more did likewise, and six more, and six more, until the sky was full of star-like flakes, floating softly downward toward the quiet earth.

Jack Frost, the faithful friend of the Ice King, saw them coming. "Ho! Ho!" he laughed, "so you are going to see the earth children. You did well to wear your softest and whitest dresses; and see, I will sift this pretty feathery trimming over them, so that you will be even more attractive to the little rosy-cheeked children." Thus they were beautified by that greatest of all artists, the Frost. He cannot bear to see no beautiful blossoms, so he makes mother earth the wonderful frost flowers, which you may see almost any winter day by looking on the window pane. Sometimes he hangs what we call the "hoar frost," but which is only the blossoms and wreaths made by the nimble-fingered artist, upon the trees and shrubs, and even the unsightly weeds are transformed into miracles of beauty.

As he worked away, giving the snow fairies this feathery trimming, he talked to them. "What are you going to do for the children?" he asked.

"Oh, we will cover the hills so that the boys may coast and slide there." "And we will form a beautiful warm blanket for the earth, so that the baby seeds may sleep safe and warm all winter; then when they awake in the spring there will be flowers for childish hands to gather." "And we will lie close and warm over the farmer's wheat fields, that there may be bread for the children." "And we will fall in great masses upon the roadways, and the happy children will go sleigh riding. How the merry bells will jingle, jingle as they go! What matter if they ride over us; we will have brought them happiness." "And we will cover the brown earth as far as the eye can see, with a beautiful white mantle. We will hide all the dirt and ugliness, and the children looking upon us shall say, 'pure as snow,' when nothing but our crystal purity is seen," murmured the last small flake.

"There, then, you are ready now," said the Frost; "go on your errands of love to the children of the earth. You and I work together for the good of men; we serve them well, and we are happy."

Just then a great gust of wind caught the flakes and hurried them along.

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A CHANGEABLE LITTLE MAID.

I know a bright-eyed maid,
Whose moods now grave, now gay,
Change like a shifting weather vane,
In quite a puzzling way.

While those who hear her laughing voice,
Her roguish smile remark,
Are wont with pleased accord to say
"She's happy as a—lark."

Yet, oftentimes, I grieve to add,
If vexed or hurt by care,
Transformed at once this maid becomes
As cross as any—bear.

And then our tongues in mild reproof
Of conduct bad we lose,
And with a frown address her thus:
"You silly little—goose!"

Throughout the day her active little form
First here, then there, we see,
And in amazement say she is
As busy as a—bee.

At last when evening shadows fall
And silence rules the house,
In slumbering she rests at ease,
As quiet as a—mouse.

How she can be at once a goose,
And on the self same day
A mouse, a lark, a bee, a bear,
Is more than I can say.

Yet none the less will I maintain,
Nor contradiction fear
That in addition to all else
She's just a little—dear.

—Geo. L. Benedict.

GENTLE MIND.

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The Sacrifice.—"People will praise my work after I am dead," said the playwright, gloomily.

"Perhaps," answered the cold-blooded actor; "but isn't it a good deal of sacrifice to make for a little praise?"—Washington Star.

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I heard a raven croak, but I persuaded myself it was the song of a nightingale. I smelled the smell of the mould, but thought of the violets it nourished. —Tom Hood.

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